

The American Friend

Old Series
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New Series
Vol. XXXII No. 5

Sonnet for Victory

Take no delight in victory—it is bought
At cost too great for joy, too small for pride.
It is no spring of gladness, but a tide
In which thou—and thine enemy—art caught.
For though the turning mass of earth has brought
Flood waters to thy harbors, foul and wide
Spread mud-flats on the ocean's farther side,
And earth turns still—faster than thou hast thought.

In Caesar's Kingdom Victory and Defeat
Are minted of one die: not so, in God's.
His victories have no sting, set none at odds,
Sow no new seeds of war, make whole, make sweet.
The conqueror loses love, gains only power.
Lord, make us more than conquerors in this hour.

KENNETH BOULDING.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For March 19—The Meaning of the Cross

(Mark 15:21-47)

REDEPTIVE LOVE

If there is one question which confronts men more than any other, it is the "why of human suffering." The fourth word of Jesus from the cross, "My God, My God, why hast thou forsaken me?" reveals how closely Jesus was identified with the problem that comes so near to the life of every one of us. Why—injustice, sorrow, hatred, war?

Jesus gave us no answer to the question that pierced his heart, and ours; except in the last word from the cross, "Father, into thy hands I commend my spirit." Joseph Fort Newton, in his book *His Cross and Ours*, declares that Jesus did not answer the question but that he did find the Answerer. He goes on to draw attention to the painting of Jesus upon the Cross, by Rembrandt. Darkness shrouds the scene, the body is collapsed, there is loneliness, defeat, and failure, but as one looks one can see in the shadows two hands—the hands of God—holding the figure in gentle caress. And as one looks longer there can be seen a face—it is the face of God.

The artist has certainly portrayed a truth which theologians and many men of religion have been all too slow to find. Jesus was not forsaken by the one whom he taught men to know as Father. While in the intense suffering of mind and body he was so tremendously alone, his desolation even to despair brings him near to men in every generation.

OUR MINISTRY OF RECONCILIATION

Paul states, II Corinthians 5:18-19, "God was in Christ, reconciling the world unto himself," but note also, "and hath given to us the ministry of reconciliation." We may break our hearts searching for answers which even if found could not be comprehended, or we may accept the call to our part in the reconciling (changing) of the world.

The greatness of our task can be seen in a person like David Livingstone, moving month after month into Africa, bearing all the while the burden of the Bantu's agony and finally dying in solitude and suffering, but his work

touched the conscience of the world, and the power of the slave trade was finally broken. We see, too, Elizabeth Fry feeling the responsibility of the prisoners at Newgate. No one could demand of another such sharing of other's burdens, any more than one could demand that others follow the dictates of his conscience today. These are unenforceable obligations.

In our comparatively obscure and unknown lives we, too, may share in the redemptive process. We enter into this when not daring to stand aside as spectators, and, conscious of the world's suffering, we accept the burden that reaches to us in our own personal life. And we do this willingly and voluntarily. This calls for faith, dedication, and personal commitment; and unenforceable obligation.

Questions:

1. In what areas of human relations do you hear the tragic cry of men today?
2. Do you agree that the work of redemption is not completed? Then what responsibility have we?
3. Could Jesus' questioning have been like the questioning concerning God and suffering of an "honest doubter," who was open to conviction? Would you say that God had forsaken Jesus, or that it seemed as if he were forsaken?—That his feeling was like that of men today in the face of darkness?

BURTON HILL.

For March 26—The Sacredness of Life

(Genesis 1:27-28; Matthew 12:11-12; I Corinthians 6:19-20; Romans 14:19-21)

LIFE—SACRED AND SACRAMENTAL

The struggle for human dignity has gone on throughout the history of mankind. The value of human life has been expressed in varying ways such as in one of the statements common to Friends: "There is that of God in every man." If this is true, then when I as a seeker, discover the Answerer to my questions, I owe to others the Light which I have found, not because I am my brother's keeper but because I am

his brother. How widely can I apply this teaching today? Jesus included all men, even those whom we label enemies.

Man is a personality with the essence of the Eternal God, having ability to think, to speak, and to act. Such a faith grants rights to all men, but it also brings with it responsibilities and duties. A little boy, irked by parental restrictions, said: "Daddy, when will I be old enough to do as I please." His father replied: "I don't know, no one has ever lived to be that old yet." We are free to choose, but having chosen, we may willingly accept the results of our choice or else we inevitably must accept the results even though it breaks us. The way we go, our choices must be made with the end, the results, in view.

THE SACRAMENTAL LIFE

Life in its total can be sacramental. The church has, through the years, observed a varying number of so-called sacraments. The three most common being: baptism, the communion, and marriage. Now a sacrament is an outward evidence of an inward experience. We are too often concerned with the evidence rather than the experience. It would seem that if life is sacred, and there is a vital experience of God, then the outward evidence should not only be expressed on certain particular occasions but rather continually, thus we find the basis of Friends' beliefs concerning marriage, communion, baptism, etc. The whole life of a Christian should be committed to God. It is only then fittingly a temple of God.

If we find and choose the way of sacramental living there will be, as one of my friends put it, "conscientious abstinence from that which is wrong and true moderation in that which is good." We will consciously avoid even the appearance of evil, and the sacramental life may indeed become a support to the foundation of many a worth while life.

Questions:

1. Can you agree that all lives are equally sacred?
2. Could it be that only those things which are greater than life; that add value to life; make it sacred? For example, righteousness, love, understanding.
3. Do you believe in the equality of men sufficiently to be willing to grant equal rights, and opportunity without handicap, to all men and nations? Or should some dominate situations and bring others to their high standards of morals, ethics, government, etc.?

BURTON HILL.

THE AMERICAN FRIEND

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EDITORIAL

Beware of a Roman Parade

ALREADY there is some discussion of how America should celebrate the ending of the war. Some kind of V Day will doubtless be planned for groups across the nation. It is interesting to note an advance request from the Federal Council of Churches that the several churches of the nation consider a proper "observance." We should expect, of course, that churches would not be asked by the Council to "celebrate" but to "observe" the day.

We are concerned that the nearer the nations move toward the ending of this war the more we shall feel a deepening sense of penitence and responsibility. Problems almost as difficult as the war will be upon us at once. The "peace" will not be easy. It will be no time to swagger. There will be nothing about which to boast. That day would be far more hopeful if in discarding weapons of death the "victorious" nations should turn to the trowel and the plow for a time of great cooperative reconstruction.

The moods of that day will be mixed. Naturally we shall be thankful that the war is past since it is more deadly than "peace" at its worst. But when one remembers that the ending of the war involves a disastrous defeat for others it becomes not an occasion for easy thanksgiving. The prevailing Christian mood will be penitence, sympathy for all who suffer, and consecration to years of reconstruction.

While the bands blare martial music, parades form on city streets, and the day is characterized by rejoicing, let us retreat into the silence and pray again, "Lord lay upon us the burden of the world's suffering."

Tribute to an Important Committee

WE are told that "sugar is sugar," but there is nothing so axiomatic in the nature of committees. It cannot be said that "a committee is a committee." Instead there are committees and committees. Many of them scarcely know they exist. Others have been appointed to trifling tasks and know it. Yet others have been assigned important work and do little about it. Blessed (and scarce) are those committees which have been made responsible for highly important work, know it, and give de-

votion and energy to it commensurate with its importance.

Such is the Committee on Revision of Discipline for the Five Years Meeting. The urge for disciplinary revision arose in some Yearly Meetings and was authorized by the Five Years Meeting in session in 1940. The members of this important group were appointed by the Executive Committee, and have, reported annually to it. They have applied themselves thoroughly and conscientiously to their work. During more than three years of intense activity they have produced two tentative drafts and circulated them among Friends for study and reactions. The latest of these drew suggestions from individuals and groups from Maine to California.

Large portions of the original draft have been recast many times in the light of those contributions. Though we owe much to the Committee it cannot be said, when the new Discipline is approved, that it was written by one or a few persons. Hundreds of Friends shall have had a part in producing it. The final draft will be submitted to the Executive Committee next April. Presumably it will be prepared and made available to Friends for further suggestions and corrections before being submitted to Yearly Meetings for their action.

Whatever its form or statements, it cannot conceivably be equally satisfactory to all Friends. It will not be completely satisfactory to any. But it will represent doubtless, as much as is possible, the best that all of us can say together. Such a result does not come easily. It will require not only the sharing of ideas but a recognition by all of us that words are fragile symbols for a living faith. We should rather see faith moving mountains than to hear it analyzed.

What is written in the Discipline can never be determinative of personal faith and concept but it can be a frame of reference, gathered out of Friendly history and present day thought into a document against which each can cast his own words and phrases. More than we have often supposed, our souls have felt the same impulses of the divine, the same redemptive power of Christ, when our lips and pens could describe them only feebly (and differently).

The concept and use of a book of Discipline, ac-

cording to Friends, is quite as much a part of our concern as the writing of the new statement. We should take our disciplinary statements seriously, but not let them assume an importance which no printed language can ever rightly claim. In any case more than fifty years of time have passed since the writing of the first discipline, during which every human text has faced revision. This requires us to adjust our business procedure and make application of our faith to the years in which we live.

Planning Friendly Controversy

IT is the aim of THE AMERICAN FRIEND to keep the pages fermenting with ideas—to stay constantly on the search for truth. To do this there will be from time to time Friendly controversy. In fact, we are planning for it.

Beginning with this issue we are presenting a series of articles on "The Basis of the Friends Peace Testimony." Three students in that field are writing. In this issue appears the first article by Cecil E. Hinshaw, President of William Penn College. With this in hand, Lewis Benson, Director of Woolman

Settlement, has written his criticism and constructive statement for the next issue. Finally, Howard Brinton, Director of Pendle Hill, with the two preceding articles in hand, has written the final presentation.

While these Friends are in general agreement, they have varying approaches and emphases on the subject. Each of them will have opportunity for rebuttal articles as desired—possibly in three additional issues. Doubtless this will also stimulate our *Friendly Forum* page.

Following these, another series is planned on the more complex problem, "The Application of the Friends Peace Testimony." There will be found a wider variety of opinions. Friends have been secured to present three points of view in that field.

As a reader of THE AMERICAN FRIEND do you know of others who should want to enter a subscription thereby having a rather full range of thought in this Friendly area of discussion? If so, send us the names and complete addresses soon. In some cases an individual or a Meeting may want to send in and pay for a list of subscriptions.

We also hope that Friends will be faithful in sending short contributions to the *Friendly Forum* page.

E. T. E.

Basis of Friends Peace Testimony

From the Perfectionist Viewpoint

By Cecil E. Hinshaw

CONFUSION as to the basis of the Quaker peace testimony has been apparent in recent months in the conflicting points of view on war and peace taken by Friends. We argue about applications of a testimony, but we pay little attention to the source of the testimony itself.

BASES OF MODERN PACIFISM

Perhaps the most widely held reason for opposition to war today is its futility and its horror. The pacifist movement of 1920 to 1940 was in considerable measure based upon this approach. In contrast to this commendable sensitivity to suffering and objection to useless expenditure of life, the early Quakers were more "tough-minded" in their thinking. George Fox and his followers were certainly sensitive to the suffering caused by war, but the consciousness of this suffering was not linked to their opposition to war.

Another basis of modern pacifism is the belief that the divinity and sacredness of all life should prohibit killing, even capital punishment. Thus do pacifism and mysticism join hands. The logical conclusion to this position is vegetarianism in eating habits, and it is significant that such a practice is not uncommon among modern pacifists. In India this position is carried to this conclusion in the concept of "ahimsa"—the refusal to kill because such action means injury to the deity present in even the lowest forms of life. Although it may come as a shock to modern Quakers, it must be recognized, for the sake of historical accuracy, that such a basis for their peace testimony was not present in early Quakerism. Evidence of this is to be seen in the fact that Fox did not condemn capital punishment and in the absence from passages dealing with war

and peace of the suggestion that the divinity in man is the reason for not taking life.

This is not to state that early Friends denied the concept of the "inner light." On the contrary, no systematic and unbiased reading of the thousands of pages of early Quaker writings can result in any question as to the fact of the mysticism of the movement. It is to say, however, that the logical connection, which is so common today, between pacifism and mysticism was not made by the founders of our Society.

A Biblical literalist might find the reason for Fox's peace idea in his repetition of the teachings of Jesus which tend toward pacifism. That Fox used the Bible to support his position cannot reasonably be denied, but to say that the source of Fox's teaching was the Bible is a gross misunderstanding of the genius of Quakerism. The repeated insistence of Fox that the Bible was *not* the source of his insights should prove that this is not the true explanation of his teachings on war and peace. If more proof is needed on this point, it should be remembered that many other passages in the Bible can be used to support war. As every person must do, Fox *interpreted* the Bible, and we must, therefore, find the principle operative in him, by which he so interpreted the Bible as to arrive at his peace testimony.

PERFECTIONISM AS THE BASIS

The ground has now been cleared for another approach to the early Quaker peace testimony. This answer rests back upon an understanding of perfectionism and its importance in Quakerism. Stated very simply, perfectionism was the belief that a person should and could live a

life free of conscious wrong doing. This was a cardinal point of early Quaker teaching, recently recognized by W. W. Comfort in his pamphlet, *Quaker Trends for Modern Friends*, as one of the four essentials of early Quakerism. The place of perfectionism in the founding of the Society is yet to be correctly estimated.

Fox and his followers were opposed to war because it is not in harmony with a perfect life. War necessarily involves strife, anger, etc.—attitudes which cannot be reconciled with an ideal of perfection. The Quaker opposition to war centered on the *spirit of fighting* rather than on the act of taking life. Fox was emphatic in his repeated insistence that “strife is out of the peaceable state.” Whenever a man fights, it is because he has . . . “a spirit that lusts to do violence and oppression, and a spirit of covetousness, and of persecution.”

Perhaps the best known of all the statements on war made by Fox is the answer he gave to those who came to him in Derby jail promising him his freedom if he would lead a company of men in battle: “I told them I knew from whence all wars arose, even from the lusts, according to James’s doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars.” When they tried to argue with him his reply was a reiteration of his belief that the perfected Christian life has no place in it for war: “I told them I was come into the covenant of peace, which was before wars and strifes were.”

EARLY FRIENDS’ ATTITUDE

The obligation to resist evil was never denied by the early Friends; on the contrary, they insisted that they fought, but they also insisted that they fought with spiritual rather than with physical weapons. In the case of those who were not prepared to fight with spiritual weapons, the Quakers did not question that such individuals should fight with outward weapons. So Edward Burrough wrote to soldiers in Ireland in 1655 to “. . . lay your swords in justice upon every one that doth evil.” In like manner Penington wrote these interesting words, not earlier than 1659, to all who laid no claim to living in the light:

Now it is not at all pleaded by us, that under a pretence of conscience, ye should suffer all manner or any

manner of evil. . . . That which is manifestly evil, punish it by such hands and means as God hath appointed; the spiritual by spiritual, the temporal by temporal. . . .

Fox wrote that Cromwell, if he had been faithful to his trust, would have conquered Spain and would have destroyed the papacy and Islam. Barclay wrote:

As to what relates to the present magistrates of the Christian world, albeit we deny them not altogether the name of Christians, because of the public profession they make of Christ’s name, yet we may boldly affirm, that *they are far from the perfection of any Christian religion*; because in the state in which they are (as in many places before I have largely observed), they have not come to the pure dispensation of the gospel. And therefore, *while they are in that condition, we shall not say, that war, undertaken upon a just occasion, is altogether unlawful to them*. . . . so the present confessors of the Christian name, who are yet in the mixture, and not in the patient suffering spirit, *are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves until they attain that perfection*. But for such whom Christ has brought hither, it is not lawful to defend themselves by arms, but they ought over all to trust to the Lord.

(Italics are mine.)

All of the early Quaker peace principles are summed up in these words of Barclay. He gives convincing proof that, for the early Friends, the peace testimony was a secondary element, an outgrowth of perfectionism. It was to be practiced only by those who were “in the virtue of that life and power” which eliminates the causes of war and enables a person to meet evil with the weapons of love. A life void of sin was, for Barclay and the other early Quakers, the necessary qualification for any objection to war.

CONCLUSIONS

The obvious conclusion of this study is that early Friends did not condemn force completely. Friends can approve of proper police force and yet be consistent with their traditions. They cannot consistently take part in such use of physical force themselves, but they can approve of its use for all those who are not spiritually disciplined to use the weapons of love. It should be added that approval by Friends of the use of force by governing powers must be conditioned upon the fair and lawful use of such force—a standard much higher than that contemplated in most schemes of international organization today.

Another conclusion is that, although the peace testimony is secondary, it is an essential part of Quakerism. Any attempt to take it out does violence to the perfectionistic concept of religion which is native to the Society.

Committee on Revision of Discipline

In recent weeks, many communications from individual Friends and groups have come to the Committee, suggesting several changes, especially in Part One of the Second Tentative Draft. The Committee has given careful consideration to these criticisms and proposed changes. This means that the Third Tentative Draft, which is being prepared for the Executive Committee of the Five Years Meeting to be held in April, will be considerably modified in the honest endeavor to deal quite fairly with all contributions to this work.

In view of this situation, the Committee would advise interested Friends to give no further attention to the Second Tentative Draft or any previous documents given out by this Committee. Rather, let us all look forward to the Draft which may be shared with the Yearly Meetings by the Executive Committee of the Five Years Meeting.

On Behalf of the Committee on Revision
MILO S. HINCKLE, *Chairman*

God Is Not Just

God is not just, His indiscriminate love
Outmeasures justice, as the endless space
Which holds the earth and all the spheres above
Outmeasures such small finite dwelling place
As man has built for man. For us to say
That justice is a Godly attribute
And in the name of Christ, His Son, to pray
For justice, is to further prostitute
Our war cursed world, while God in mercy waits,
In agony, for human souls to find
His Christ supreme enacted postulate
That to be like Him is not just, but kind.
Justice is selfish to the very heart. . . .
Its offspring is revenge. Would you have peace?
Justice is not the way; the Christian’s part,
However hurt, is love which does not cease.

LELIA S. MARSTALLER.

World Service of Friends

By Clarence E. Pickett

WHILE each of the branch offices will render its own report, it should be noted that during the past year our three official branches have prospered in terms of service and of income.

Southern California

The Southern California Branch now has a staff of seven and has secured and expended a budget of fifty-eight thousand dollars.

Northern California

In Northern California the expenditure for the year has been twenty-four thousand dollars and the number of staff members is six.

In each of these cases, they have especially concerned themselves with the problem of Japanese Americans, although in Northern California particularly the influx of Negroes has turned the attention of the office in San Francisco to that problem.

Chicago

In Chicago, likewise, the work camp which was located in a Negro housing development and the hostel for Japanese American relocation have given a strong race emphasis to the program. Here they have had a staff of eleven persons working in the office. Forty-nine volunteers, exclusive of work campers and sewing groups, gave their services during the year. The year's expenditures were thirteen thousand dollars.

We have entered into an agreement to establish an office in Seattle, but thus far it has not been possible to find suitable staff to direct the office. It is hoped that this may be carried forward during the coming year.

Civilian Public Service

The number of men in Civilian Public Service camps under the care of the Service Committee during the past year has grown to one thousand seven hundred and eighty-one. At the beginning of 1943 the budget was drawn on the basis of twenty-five per cent of the men being in some form of detached service by the end of the year. This has been accomplished. And it has been mutually agreed between Selective Service and ourselves that this shall be raised to fifty per cent during 1944. At present nine camps are being operated, and in addition, the following types of services are being carried on by CPS men: work in mental hospitals, experimental farm unit, general hospital service, workers in training schools for the care of mentally defective persons, work on dairy farms and in dairy testing, Florida hookworm control

This is the third in a series of articles reporting activities of the American Friends Service Committee. They are taken from the Annual Report of the Secretary.—EDITOR.

project, work in a wild-life refuge, and work in AFSC and NSBRO offices.

The cost of operating this program for 1943 has been five hundred twenty-two thousand dollars toward which Friends have contributed two hundred twenty thousand dollars.

As the program has developed, it has become clear that in the operation of the draft law, a number of men have gone to our camps whose interests in pacifism is largely, if not wholly, different from our own. We welcome, therefore, the establishment during the year of a government camp and anticipate an expansion of that service and a consequent reduction of the number of persons in our camps.

The administration of Civilian Public Service has during the year presented an unusual number of difficulties. It has necessitated the dealing with a large number of religious denominations, with Selective Service itself, and with a population of one thousand seven hundred eighty-one men, many of whom have strong, but widely varying, views. Efforts have been made to take into consideration as far as possible the interests of the men in the camps. Mechanically, this is very difficult because of their wide geographical distribution. I believe it would be fair to say, however, that there has been definite growth in the ability to create community life within these camps and wherever there are groups of men on detached service, and that with many men there is a very greatly deepened understanding of the significance of the pacifist way of life. The thorough restudy of our relations with Civilian Public Service that has gone on during the last three months of 1943 has resulted in the establishment of a minimum basis of camp discipline and a closer working relationship between the Philadelphia office and camp management. It should be noted that within a number of these camps Meetings for Worship on an organized basis have been established and in all of them provision is made by the campers themselves for religious services. There is a constant expression of desire for more visits to the camps on the part of concerned Friends and I should like to encourage many more Friends to volunteer for this ministry.

There are about four hundred twenty-five conscientious objectors in federal prisons, of whom forty are Friends. During the year provision has been made for regular visiting, not only of Friends, but of all others who wish to be visited in these institutions. Reports indicate that in many cases men in the federal prisons have not only definitely affected the life of the institution, but have grown in individual depth and strength.

Although both for men in CPS and in federal prisons there are innumerable frustrations and obstacles to the free choice of the pursuits of life, there seems to be abundant evidence that many men are rising above this and are free in spirit, though bound in body. It may well be that from this group will come the leadership which shall carry forward the operations of the Service Committee in the future to a more significant career than it has enjoyed in the past. And one can but express profound gratitude for the way in which during these trying days of conscription, many men have developed new capacities in judgment and spiritual achievement. We, as a Society of Friends, need to have closer fellowship with them.

We have encouraged Meetings to keep in touch with Friends who are in the armed services, and have received a number of offers from men in the services to join in reconstruction following the war.

VOLUNTEERS

The Service Committee should never become simply a social agency with a paid staff doing a job. It will lose its principal function if and when it ceases to provide an outlet for large numbers of concerned persons who find a chance to express their inner light through facilities which the Committee can offer. During the past year about five hundred volunteers have worked under its direction. This does not include those referred to above in the Clothing report.

PERSONNEL

Dealing as we do with large numbers of young people, there has been a growing consciousness of the importance of the counseling and personnel service which the Committee needs to render. Large numbers of people apply to us for openings, especially in foreign service work. Our principal service to these applicants consists of referring them to other agencies. We are increasingly aware that the value of the services which we render depends almost entirely upon the quality of persons who represent us. Therefore, we have in-

creased the work of the Personnel Office considerably during 1943. More contact with Quaker and other colleges is being developed so that we may acquaint ourselves with the oncoming generation which might serve with us. Also, a counseling service is available for all men in Friends Civilian Public Service. This includes the offer of assistance in finding employment in civilian life after the period of service in Civilian Public Service is finished. During the past year, the Personnel Office has handled about fourteen hundred persons.

The increasing control of government on all civilian life has made necessary almost constant negotiations with various agencies of the government in order to enable us to carry forward those lines of work for which we are peculiarly fitted. On the whole, the attitude of government has not been hostile to our service. We believe that the major emphasis in these negotiations should continue to be a willingness on our part to see that the services which we render do not overlap those of other agencies, and to be certain our services are carried out in orderly fashion in relation to other groups. On the other hand, it will take constant effort and diligence to see that those deeper concerns which move us on the level of our religious conviction have opportunity for expression in a world which is largely dedicated to the interests of the secular life.

FINANCIAL RESUME

Expressed in dollars, the program of the Service Committee for 1943 involved the raising and expenditure of \$1,996,-548. This figure does not include the value of clothing distributed. The raising of this amount of money would have been wholly impossible without the co-operation of hundreds of individuals throughout the country, many of whom are not Friends, and without the generous assistance of a number of committees, church boards, and humanitarian agencies. To all of these we owe a profound debt of thanks, and are under heavy obligation to see that the monies entrusted to us are administered with the fullest degree of intelligence and integrity.

Conclusion

1943 for the Service Committee has been a record of achievement for which we have a great deal to be thankful. The accomplishments are not due to the staff or the Board or the Committee or to any one group alone. They are the combined outpouring of hundreds of people who wish to put into flesh and blood their conviction that life is sacred, that the spirit of God is in all human beings, and that the main purpose of life is to see that a chance is given for the expression of the life and the light within.

How Much for the Children?

By Lillian White Shepard

BEHIND one of the desks in that venerable, dignified old building known as the Friends Central Offices sits one who knits her brow hour after hour on lesson materials for your Sunday school. Up the hall in a corner of THE AMERICAN FRIEND office (there are not enough rooms in the faithful old building) sits another, Carolyn E. Cox, hour after hour at her typewriter pounding out copy for the lesson materials. And in the little overflow cottage behind the Friends Central Offices sits a third, Charles F. Thomas, pouring over books and jotting down big ideas for your young people. Some of the money you are giving to the United Budget of the Five Years Meeting is going to pay for these three people and the work of their hands and minds, for they are the small but earnest paid staff of your Board on Christian Education.

YOUR STAFF MEMBERS

To enlarge these brief introductions into more detailed pictures, let us begin with Charles F. Thomas. He was added

to the staff last May in a new capacity voted by the Young Friends Committee to be called "Secretary of Young Friends' Work." During the less than a year he has been with us he has been laying solid foundations for the development of a vital young Friends movement. In November he held a conference of young Friends' leaders to plan a program and units of study for the coming year. He has been active in visitation and speaking at yearly meetings, quarterly meetings, and local meeting gatherings. But the greatest service he has performed for young Friends cannot be measured in conferences, speeches or field trips. It is a service which cannot be measured, a gift of deepened consecration, strengthened faith and nobler actions on the part of at least some of our youth who have been touched by his sincere, dedicated personality.

Carolyn E. Cox, added full time to our staff last May, does much more than work the typewriter. Her versatility expresses itself in sketches and stylus

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SECRETARY OF YOUNG FRIENDS WORK.....	Charles F. Thomas
ASSISTANT TO THE EDITOR.....	Carolyn Edgerton Cox

work for the *Children's Teachers* and other mimeographed material, in transforming a few significant facts into interesting reading for *Penn Weekly* or *Penn Teacher*, and in the most reliable proof reading yet discovered among the Friends Central Office family.

Lillian White Shepard, editor and secretary of the Board on Christian Education, editorially sometimes known as Lillian White, under which name much of her previous writing had been done before she became a Friend, has the responsibility of writing or editing eight publications. She also carries on the correspondence of the Board and has done as much field work as her time left from writing has permitted.

The five publications she edits are *The Penn Adult Quarterly*, *Penn Teacher's Monthly*, *Penn Illustrated Quarterly*, *Junior Quarterly*, and *Penn Weekly*. These are bought first from the Methodists and United Brethren, then changed and supplemented to make them more Friendly.

She has been writing two of the Quarterlies—the ones for junior and primary teachers, namely, *The Penn Primary Children's Teacher* and *The Penn Junior Children's Teacher*. To furnish help for training children in worship she has been writing *Penn Children's Worship Services* which, however, must be discontinued for lack of time.

YOUR VOLUNTEER WORKERS

Many expressions of appreciation for all the publications have been made. Still wider use should be made of the children's material and *Penn Weekly* as there are still some of our Meetings giving not only non-Friendly but anti-Friendly study and reading materials to their children and youth.

Besides the work of the paid staff, your money is spent by a number of volunteer workers to give you help. The five department heads, Nellie H. Markle, Mildred H. Rains, M. Marie Cassell, Cecil E. Haworth, and James R. Furbay, send you suggestions for your work each fall in a Christian Education Month Packet besides counseling you in between times whenever asked. Other members of the Central Committee, such as R. Furnas Trueblood and Percy M. Thomas, give much time and thought to the program of the Board. Some of the books in the Friends Lending Library are supplied by the Board on Christian Education.

The Board on Christian Education asked for \$7,222 to do the work described above from April 1943 to April 1944. This is about one-tenth of the entire United Budget which we are seeking to raise this year. While in reality only \$3,233 had been realized by January 31, 1944.

THE HOPE OF THE FUTURE

The child is the hope of the future and an evangelistic concern for children is the hope of the Five Years Meeting. To the task of bringing up our own children to be light in a dark world and of reaching out to wandering children we should dedicate our utmost in time, money and talent. A great mission field is at our hand in our Sunday schools and communities, and our world-wide missions will suffer if we don't grow Christians at home to support them.

The Board on Christian Education has made vast strides since its formation seven years ago, but it has only just begun to meet the needs. Perhaps we should have a staff of thirty instead of three, devoted and skilled persons in our offices and throughout the Five Years Meeting giving their first attention to the religious nurture of children and young people. Only by making this concern imperative can we be the leaven which our heritage demands.

LIGHT AND DARKNESS

These are the days for faith to be strong and courage high. Some people have come to believe more in the darkness of the world and the power of evil than in the light and the overcoming power of good. Of course, the pessimists do have the best of the argument if we leave God and religion out of the world. But when we look at life through the eyes of God we discover important truths and see the world in its proper perspective.

Our religion teaches us that God always sends help to men in the time of their greatest need, in their darkest hour; and that far from being out of place in a world at war, the message of Christ has always been most needed and most clearly understood when the world was in despair. God did not send Christ into a world that was peaceful and serene. God sent Him into a world that was in desperate need. We usually think of the birth of Christ in connection with angels and shepherds and a star, but we forget about Caesar Augustus and Herod.

Caesar Augustus was Rome's first Hitler. He was raised to power with the irresistible backing of his own private army. He formed a government with himself at the head in order to meet a national emergency, real or trumped-up. He next liquidated by assassination three hundred senators and two thousand army leaders, enemies of the state. He then confiscated land and cities, redistributing the territory among his friends. He was not only Dictator, but he was also Minister of War and Minister of Foreign Affairs. He saw to

BUDGET ASKED BY THE BOARD ON CHRISTIAN EDUCATION

For April 1, 1943 to March 31, 1944

Adult Department	50.00
Children's Department	50.00
Christian Home Life Dept.....	50.00
Youth and Student Dept.....	2,500.00
Leadership Education Dept....	60.00
Annual Board Meeting.....	550.00
Executive and Central Committee Meetings	135.00
Secretary's Travel	100.00
Attendance Annual Meeting of the International Council of Religious Education	125.00
International Council of Religious Education	175.00
World Sunday School Ass'n....	25.00
John Milton Society.....	5.00
Toward Secretary's Salary....	950.00
Stenographic Help	1,200.00
Office Supplies and Equipment	300.00
Incidentals	20.00
Literature	300.00
Office Rent	240.00
Contingency	222.00
Other Travel and Conferences.	165.00
Total.....	\$7,222.00

it that he was re-elected every year.

King Herod of Jerusalem was the same type, on a smaller scale. He got his appointment through "political influence" and kept it through murder. The Biblical tale of the slaughter of the infants was one of Herod's smaller crimes, too insignificant to be mentioned in the official records. He murdered his wife, his child, his friends, his relatives, unoffending old people, and innocent children.

Christ came into a world ruled by these two men, a world not any prettier than our own, a world of slavery, of cruelty, of ruthlessness, of violence, a sick world full of ignorance, of hopelessness, and of sin.

But it was just *because* the world was so dark that it needed more than ever the light of Christ. If there were no darkness in the world there would be no need for light; if there were no illness in the world there would be no need for a physician; if there were no ignorance in the world there would be no need for a teacher; if there were no sin in the world there would be no need for a Saviour; if there were no imperfections in the world there would be no need for ideals. But darkness and sickness and ignorance and sin are with us. Shall we therefore refuse to receive Christ, our only hope of salvation? Just when we need it most shall we refuse to listen to the Christian message? On the contrary, just *because* the world is dark that message shines more brightly than ever before.—*Institute of Democracy*.

William Penn Tercentenary

By Richard R. Wood

OCTOBER 24, 1944, is the three hundredth anniversary of the birth of William Penn. This Tercentenary is of considerable historical interest, and it presents an opportunity to the Society of Friends.

Elizabeth Janet Gray (a member of Germantown Meeting) has well described the motivating faith and ideals which made William Penn important and any Penn anniversary interesting. Her book, *Penn*, published in 1938 by The Viking Press, is delightful and instructive.

STATESMAN AND PROPHET

William Penn took part in founding three of the thirteen original States, New Jersey, Pennsylvania and Delaware. His "Frame for the Government of Pennsylvania" was an important contributory stream to the Constitution of the United States. These facts alone are enough to make the Penn Tercentenary a date of national interest. But Penn made other, and perhaps even more valuable, contributions to human progress.

Until recently we took for granted the religious and political liberties won for us by our forebears in seventeenth century England. Now that those liberties are deliberately attacked, and not only in Axis countries, we are becoming intensely aware of their importance, and we turn again to their founders for encouragement, inspiration and instruction.

William Penn was a champion of freedom of conscience. He was a champion also of the necessary corollary of freedom of conscience—loyal obedience to the leadings of conscience. When offered release from prison on what seemed to the offerers the easy condition that he promise to refrain in future from publishing his opinions, he replied: "My prison shall be my grave before I will budge a jot, for I owe my conscience to no mortal man." This ringing declaration of loyalty stirs young people today just as it sent a thrill of inspiration and encouragement through the people called Quakers when Penn said it.

In the course of asserting the right and duty of a man to follow his own conscience, William Penn became the central figure in a trial of great importance to every American citizen today. When the jury insisted, in the teeth of bullying persecution from an arrogant judge, in bringing in the verdict of "not guilty" of conspiracy to stir up a seditious riot in Grace Church

Street, they were establishing the right of trial by jury. The jury were the heroes of the occasion, but William Penn's determination, his wide knowledge of the law and his alert good humor were necessary to enable them to take advantage of the opportunity.

EDUCATING FOR WORLD ORDER

Penn was a missionary, of remarkable effectiveness. He was temperate, and a strenuous but good-natured opponent of the use of tobacco. He was a successful innovator in race relations. He thought deeply about education, and some of his remarks on that subject are worth attention today. He aided and encouraged the establishment of public schools in Philadelphia; one of the foremost country day schools for boys in the United States, the William Penn Charter School, is operated under the charter granted by Penn to a Corporation which has continued in direct succession from the fifteen original Overseers whom he appointed.

Perhaps most excitingly applicable to our day are William Penn's ideas about the necessary conditions of an orderly world community. His *Essay Towards the Present and Future Peace of Europe* is more than a landmark in the history of the struggle for peace. It has mental nourishment for us now. It proposes to get peace, not by thinking wishfully about its desirability, but by establishing means of providing justice for nations in their relations with each other. It attacks head-on the most controversial aspect of world organization—the question of sovereignty. William Penn says that neither nation nor individual has the right to be judge in its own quarrel. To those who dislike the idea of thus restricting a nation's "sovereignty" William Penn replies, much as Secretary Hull does, that by giving up the right to make war the nation gains the right not to be made war on, and that in the final analysis an adequate world organization increases instead of decreases a people's real freedom.

ORGANIZING THE TERCENTENARY

These references to some of Penn's many interests suggest that every Quaker concern and committee can draw inspiration from William Penn—and can make use of public interest in the Tercentenary to advance its own work by calling attention to Penn's philosophy and ideals, which are the reasons why the Tercentenary is observed.

There will be some official observance of the Tercentenary—certainly in Penn-

sylvania, perhaps in other States and even nationally. It is very desirable that these official observances pay due attention to Penn's basic principles and their modern applicability, and do not become merely perfunctory patriotic occasions.

There will be some official observance of the day by the Society of Friends. In Philadelphia, an inter-faith meeting on freedom of religion is being considered.

Every Friends' Meeting in the United States might well have its own Tercentenary program, and would probably find its neighbors in the community interested in taking part. Every Quaker school and college will naturally have programs, in assembly, in class-room, and in debates and other extra-curricular activities.

NATURE OF THE OBSERVANCE

Every Quaker activity should find observance of the Tercentenary helpful to its program. A social order committee, for instance, might use in its pamphlets and study material quotations from Penn's very interesting comments about the right use of wealth. Sunday Schools can show their members, in Penn, the example of a man of broad education, deep religious experience, a pioneer in every sense of the word, devoting all his resources to the service of Truth. Our committees on race relations, on missions, of course our Indian work, our schools and educational work, can all use Penn's writings, can emphasize the principles, true and applicable today, which were set forth by this man whose historical importance serves at his tercentenary to attract attention to him and so to the ideas which made him important. Peace committees will naturally find the Tercentenary a suitable occasion for calling attention to the necessity of an adequate world organization and to the principles which must underline it.

In these ways, Friends have an opportunity in this anniversary to point out impressively some of the truths that are needed by the world today. It is not appropriate to have any very elaborate celebration. There are prior claims on energy and money in war-time. But the total effect of such quiet observances of the Tercentenary as have been suggested can be very great. There will obviously be some attention given to the occasion because of Penn's historic importance. Somehow the observances should be such that attention is not limited to the historical and antiquarian interest of the date, but includes the principles, ideals and character that made the man important and make the Tercentenary of William Penn an event worth celebrating.

The Land and a Way of Life

By Murvel R. Garner

ONE travesty of civilization is its power to destroy itself; its greatest weakness is its inability to discard its worst elements and preserve the best. Whether this weakness is inherent in the very nature of civilization still remains to be seen.

Fortunately, at this time, many of the mistakes of the past can be recognized and analyzed. The Roman civilization wasted its natural resources through ignorance of forestry, agriculture and mining; its human resources by sending its best men to fight in the Foreign Legions through many generations; its spiritual resources through ignorance of spiritual values. Other civilizations have passed through like experiences. Unfortunately many of the lands which have been occupied by man for long periods have been devastated in fertility and productivity by that occupation.

HUMAN DESTINY IN THE SOIL

If it is inherent in soil to lose fertility through centuries of cultivation, then man appears to be doomed, both as a carrier of civilization and even in physical existence. If man is to endure there must be a way to insure the continued productivity of the soil, forests and mines while he learns to master himself. Man's entire destiny is linked with the soil.

Foresters have told us that we are depleting forests much faster than they are being replaced. Geologists say there are less than twenty years of oil production ahead; other mineral resource, likewise. The experience of all of us indicates that farm lands are eroding and losing fertility with disastrous rapidity.

Our sense of morality, or fear of punishment, prevents us from stealing a sack of corn from our neighbor; yet a gully through a field, permitted to continue, means literally the stealing of countless sacks of corn from posterity. Our present civilization makes much of the rights of possession. Owning a piece of land one may care for it, neglect it, or even ruin it as his right. We fail to remember that the relationship between any one man and one piece of land is very transitory. When we borrow books from the library we do not assume that our temporary possession gives us the right to mar the pages, cut out the pictures or destroy the book. The book is a part of civilization which runs through many generations. And we respect it as such. Actually, a piece of land is in a similar category with a library book.

If the water in streams runs muddy after rains, the owners of the nearby fields are violating God's laws, and the chief sufferers are not yet born. We might assume that future generations can solve their problems because new substitutes for old materials continually appear. But even the substitutes must come from the land. Bare existence is now eked out in some lands of China, India and Africa which earlier supported rich civilizations. In our southern states, a one crop agriculture and ignorance have changed many fertile acres to sub-marginal ones in the brief existence of this nation.

THE RELIGION OF GOOD FARMING

This failure of the land is the outgrowth of regarding it as a means for supplying present physical wants. This leads to the vicious circle of increasing our desires as rapidly as present needs are met. We may speak of it as, "an increased standard of living," or, "keeping up with the Joneses." There is nothing wrong in living better if it can be done without expense to other people and to future generations.

It is not enough to regard the land merely as a source of immediate "things." Rather it must be considered as a basic part of a civilization complex. Man is secure only as long as land is productive. He must approach the land with an attitude which is, in effect, sheer reverence. Land may be "owned" according to the records at the courthouse, but to a truly considerate person, it is a stewardship to be cared for and improved, respected and revered. Such a person cultivates his land not merely as a business but as a way of life. Not expediency, but rather moral principles determine his program. To him soil depletion is immoral; it leads surely to human degradation. Considerate of his land, he is considerate of posterity in the same way that, as a Christian, he loves his neighbors.

The American Indian had developed a significant philosophy in this regard. He believed in the Great Spirit and the Earth Mother as his co-partners in living. He planted corn not merely *with* a prayer. To him planting corn *was* a prayer. The corn dance ceremonies of the Pueblo Indians today are impressively dramatized prayers, and grow out of deep reverence for the soil.

PRODUCTION FOR USE

To achieve this new attitude toward the land, it is necessary to think out new

ways of living. There is not enough highly productive soil left on the earth to meet man's needs. It is necessary to make use of millions of acres of less fertile, submarginal soil. Possibly three million families, nearly fifteen million people, live on farms where the income is less than six hundred dollars a year. A family which sells much of the produce in order to buy city made goods finds this amount inadequate. Many such farms are being depleted rapidly.

A modified land use program is necessary for such land. "Subsistence living" is preferable to commercial farming in many cases because the land cannot continue under the exploiting practice of selling produce to buy city-generated wants. A family achieves a maximum of independence by producing for its own use most of its needs, simplifying its desires, as far as possible, to those things which can be produced or made at home. Many crafts and skills known to our grandparents, but since lost, are restored in this procedure. The richness of the soil will not be drained to supply passing fancies.

There are many advantages to such a way of life. Things used and enjoyed are not at the expense of others still less fortunate. Both the land and posterity are considered when the land is viewed as a trust to be preserved in all its values for the future. There is a mental therapy in developing the skills and crafts incident to a subsistence program. There is a richness in simple living that can never come with the frantic effort to dig the last possible unit of wealth from the soil in order to keep up with the neighbors. There is a sense of oneness with the universe and the great brotherhood of the trustees of the soil.

WE WORK WITH GOD

For those areas where the land is still so fertile that "subsistence" living does not seem necessary the principle is scarcely different. Soils become poor very rapidly. The fertile areas of one age become the barren ones of the next; that is, unless we make much more intelligent land use.

In practice, a community of people dedicated to a way of life based on reverence for the soil presents a clear cut picture. They accept the responsibility for their share in feeding and clothing the world's population; but at the same time, they guard zealously that sacred resource, the soil. They find satisfaction in working with those natural laws that improve rather than

degrade the earth as a human habitat. They exercise neighborliness and cooperation with their neighbors near and far, as they recognize common interests. They find spiritual uplift in a simple type of living, that permits reflection on man's relation to God and the universe, and makes every task and chore an act of worship. They truly love their neighbors—in space and time.

Here in one consistent pattern is a way to conserve all the resources; natural, human and spiritual, which become the basis of an enduring civilization—a community of God.

Contributed through the Rural Life Association
Quaker Hill, Richmond, Indiana.

FEDERAL COUNCIL OF CHURCHES SUPPORTS U.N.R.R.A.

In a statement urging the churches to take the lead in support of measures required for the success of the United Nations Relief and Rehabilitation Administration program, the Federal Council of the Churches of Christ in America voiced approval of Congressional appropriations of the funds "which would enable the United States to meet its appropriate share of the cost of the program."

The statement, which was approved by the Executive Committee of the Federal Council at its January 18 meeting, further expressed the belief that "our Christian people should be prepared ungrudgingly to limit their demands for food and commodities in order that supplies may be available to meet the acute needs of others."

The complete statement follows:

The Executive Committee responds gratefully to the purpose of the United Nations Relief and Rehabilitation Administration to meet the desperate and widespread physical needs of people in liberated areas following hostilities. Recognizing the possibilities of exploiting such a program for political purposes, we are reassured by the steps taken by the organization at its first meeting at Atlantic City to guard against such abuses and to guarantee that relief be given on the basis of need and without discrimination on grounds of race, creed or political affiliation.

We urge the people in our churches to take the lead in support of the measures required for the success of this program. Specifically, we approve Congressional appropriation of the funds which would enable the United States to meet its appropriate share of the cost of the program. Furthermore, we believe that our Christian people should be prepared ungrudgingly to limit their demands for food and commodities in order that supplies may be available to meet the acute needs of others.

AMERICAN SECTION MEET- ING—FRIENDS WORLD COMMITTEE

Twenty different yearly meetings were represented at the Annual Meeting of the American Section of the World Committee which was held in Philadelphia, Pennsylvania, recently. The presence of Elsie Cedergren from Sweden, who brought greetings from Friends abroad, brought a special joy to the meeting and heightened our consciousness of world fellowship.

Thomas E. Jones who was again selected as Chairman of the American Section presided. Anna Griscom Elkinton, Chairman of the Executive Committee, read portions of letters from Carl Heath, Fred Tritton and Isabel Grubb, expressing the concern that all groups of Friends, especially the small groups, be given an equal chance to participate in all the plans and services of the Committee in the future. Merle L. Davis, a Vice-Chairman, expressed the hope that the World Committee would in reality include all Friends groups and be equally concerned for all Friends activities. A. Ward Applegate, selected as Chairman of the Finance Committee, pointed out that our chief task is rather that of the explorer than the settler. J. Hoge Ricks will continue as Treasurer. The other Vice-Chairmen are George B. Corwin, Grace Mekeel and James A. Coney.

It is good to have Bertram Pickard, of Geneva General Meeting, serving on the Executive Committee. He and Irene Pickard served as Consultants in preparing the report on Friends Peace Testimony which appeared in the last issue of *Friends World News*. Thomas E. Jones and Merle L. Davis have prepared a preliminary report on Race Relations. Others who have agreed to serve as Consultants, reporters, or correspondents are the following: Spiritual Life, W. O. Mendenhall; Social Order, Laurence Addis-Smith; Organization, Frederick J. Tritton. The collector of information in the field of Education is not yet selected.

Blanche W. Shaffer reported on the Quaker publications in various languages. Irene Pickard was named Chairman of the Publications Committee. She reported the brochure on *Quakerism in Switzerland* is now available. Plans are in progress for the publication of similar booklets on Quakerism in Canada, Japan, Sweden, India, the Middle West (United States of America), and Philadelphia Yearly Meetings. *El Cristianismo Espiritual* by Domingo Ricart is now being printed in cooperation with the Mission Board of the Five Years Meeting. The Committee approved the selection of Francisco E. Estrella of

Mexico to begin the translation of Rufus M. Jones' book, *Faith and Practice of the Quakers* into Spanish.

The special Conferences on Friends in Europe and the Orient brought helpful material to the Committee. A similar Conference on Friends in the Caribbean and Latin American Area will be held in Richmond, Indiana, April 17-18, 1944. The Conference will include Cuba, Porto Rico, Santa Domingo, Mexico, Guatemala, Honduras, Bolivia and Jamaica.

At one of the public meetings W. O. Mendenhall, formerly President of Whittier College, California; Theodore Herman, recently returned from the Center in Shanghai, China; Winifred Wilkinson, a member of London Yearly Meeting; and Huberto Sein from Mexico, spoke on the subject of "Spiritual Needs in the World Today." At a second public meeting Thomas E. Jones and Merle L. Davis presented their reports as consultants on the question of Race Relations. Summaries of these reports will appear in future issues of *Friends World News*.

LESLIE D. SHAFFER.

QUAKER HILL RECEIVES GIFTS

Quaker Hill has been the recipient of recent gifts which it is expected will supply half of its minimum budget for at least a five years period. Many Friends know of the gift included in the will of Luther Trueblood of Indianapolis, leaving the sum of three thousand dollars to be used during the next ten years. Each year accumulated interest and one tenth of the principal is to be applied to running expenses until the fund is used. In the other instances, the donors have given a larger sum in stocks and bonds which is to provide interest plus one-fifth of the principal amount. Thus at least one-half of a minimum budget seems assured until 1949.

As Quaker Hill seeks to enlarge the borders of her service it is hoped that other annual gifts as well as those covering a period of years may be received, for many of her activities are sponsored for those whose incomes are limited and could not hope to pay the total cost.

The currents of Friendly thought and life flow in and out of this center increasingly as it offers hospitality to conferences, committee meetings and other Friendly gatherings. Gifts and bequests will secure the future of this worthy enterprise.

Men must be governed by God or they will be ruled by tyrants.

WILLIAM PENN.

That Ye May Be Sons of Your Father

By C. Burnell Olds

THERE is a tendency in all of us to become complacent in the living of our religious life—to congratulate ourselves on our achievements and make self-satisfaction the chief end in view. We attend religious services; we participate in them, by our testimony, or perhaps only by our meditation, our prayer. We do it because by so doing we can satisfy our consciences, and reassure ourselves as to our fundamental goodness.

EXPRESSING SONSHIP

There are three ways in which we give expression to this impulse to religiousness. First, we worship God. We praise him, we adore him, we voice our feelings in psalm or anthem. We should have the thankful spirit, and voice it—always. But why this adoration? To please him, of course, and ourselves. It seems to be the substance of religion to adore deity, or to appease him, and placate him. The Hebrews perfected the technique. Not satisfied with psalms of praise, they offered unto him sacrifices—burnt offerings of the best of their flocks and herds.

How different was our Master's attitude and practice! Prayer? Yes, long continued and daily repeated. But worship, in the form of adoration or ascriptions of praise as we worship, where is there evidence of it anywhere in the Gospels? To him prayer—and so worship—was communion, fellowship, realizing sonship. Nor did he teach his disciples otherwise. He left them one form. It did not begin, "Hallowed be thy name," but, "Our Father which art in heaven." It was not a mere pious ejaculation of adoration, but a prayer that he might become known as, "Our Father," by all men to earth's remotest bounds. In other words, what Jesus aimed at in his teaching regarding prayer was to impress upon his disciples the truth that the essence of prayer—the soul of religion—was the realization of sonship.

But that was not all; it was just as much the realization of common sonship—brotherhood. As the prayer proceeded, it all became a prayer that they, his disciples, might feel and act towards their brothers as he felt and acted towards his, that all might be true sons together of the great Father. The prayer ended therefore in seeking forgiveness for not realizing sonship, coupled with an adjuration that we forgive our brothers seventy times seven

times as the only ground for sonship, or for oneness with the Father. Well he knew, as he wanted them to know also, that the soul of brotherhood, as well as the soul of fatherhood, is forgiveness, and the love that flows from the forgiving spirit.

THE TEST OF LIVING

Not those who cried adoringly, "Lord, Lord," should enter into the kingdom of heaven—into fellowship with himself—but those who did his will, did it by acting in brotherly fashion. "Did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" Professions and praises may be only alibis for fruitlessness. We cannot escape the social emphasis. If and because we are children of a common Father—and such a Father—we must act as brothers.

A second method of expressing our complacency is seen in the sort of attitude we take toward people who do wrong, or what we call wrong. Such we are inclined to treat in one of two ways. We ignore them or else we denounce them.

There is misery, wretchedness and sin in the world, but that is not accepted as our fault. It is a fire on the other side of the river, as the Japanese say, and what is that to us?

What if the Jews are being mowed down by the hundreds of thousands, with the frank declaration of purpose to leave not one of them alive on the whole continent of Europe! But what is that to us? What if the colored races are treated as dogs, under our very noses! Can we help it? Why care that a hundred thousand loyal Japanese citizens have been torn up by the roots and segregated in prison camps! Is that our concern? Our United States Government, the perpetrator of the deed, is beginning to say now at last, "Yes, it is our concern and it is up to us to make it right," and they are making it right, or trying to, with infinite patience and meticulousness.

On the other hand we may condemn someone out of hand. Otherwise we fear being suspected of sympathy with him in his wrong attitude. It is our method of whitewashing our own souls. How we lash Hitler! The devil himself in all his history was never made to carry a load quite so heavy as we are making Hitler carry. And how we do flare up at the bare mention of "those cursed Japs!" "God strafe their souls!" we

say. And so we rest. Or we take up arms against them and hate—hate them as they hate us—an eye for an eye, a tooth for a tooth.

THE MODERN PHARISEE

Then there is the third escape from vital religion. It is the Pharisee's method: to be religious for what we can get out of it—to be seen of men. We are not as other men. We have achieved. We glory in the fact that men can point to us and say, "There goes a man!" We give alms, we fast, we pray, we are always in our places on Sunday morning, yes, and do we not head up the important committees? Why? To be seen of men—just that, and being seen, be praised. Such is the reward that we seek, and receiving it, we become complacent. At last, compelled to face ourselves and ask ourselves the question, "What lack I yet?" the revulsion comes, for well do we know that the one thing that we lack is that quality of sonship and of brotherhood that gives us a right to be included in the true family of God. Fearful lest others may discover what we have ourselves already discovered and so withhold their recognition, we may resort to camouflage.

Why should it matter that the world does not know about those little acts of kindness that I do for my neighbor next door, or even my wife? God knows. We give to that which is out of sight, not because we seek reward, even from God, but because we are what we are, God's sons, and we cannot belie our nature any more than God can belie his. He *must* make his sun to rise on the evil and on the good, and send rain on the just and on the unjust. He must because he is our Father, and we must because we are his sons.

What of reward then? Is it a false motive that bids us seek it? Is it something to be ignored, repudiated, as unworthy to have part in the true religious life? By no means. Jesus stressed reward. He was always telling men—adjuring them—to seek it. What then is that reward to which he has ever urged us? This, always, the reward of *being sons of God*, the realization of sonship of the Most High. It was *anxious* disciples, disciples who had not yet learned the secret, who queried then, "But we, what shall we have?" Alas, but such is the lack of human wisdom. It was so in their case; it is so in ours. When shall we learn that the supreme guerdon of life consists not in what we may *have* but in what we *are*—not in having the wealth of empires within our grasp, but in the consciousness that we are, in our own right, sons and daughters of our Heavenly Father?

Toward International Mindedness

By Paul L. Whitely

MAN'S intellectual growth which has enabled him to think and act in terms of more and more inclusive loyalties, has been a slow process of social evolution. As he has been slow in the recognition of the state as a more inclusive loyalty than that of the tribe, for example, so man has been tardy in his discernment that humanity is a higher and nobler concept than that of the state. The needs of the modern world are many and varied, but paramount among them is the need of international mindedness.

While the realistic thinker is not unmindful of the obstacles, the trend of economic development is toward internationalism. One important obstacle is that technological advances have outpaced our intellectual growth. Provincialism, narrow tribal and nationalistic interests, obsolete habits of thought, and archaic emotional attitudes have stood and will stand in the way of efforts to amend over-rigid thought and behavior patterns. Also antagonistic to the development of international mindedness is an opposition of interests and a reliance upon a narrow nationalistic diplomacy and upon armaments for furthering or defending economic interests beyond national boundaries. Too, collaboration will be made difficult among states with different philosophies of government—Democratic, Fascist, and Communistic.

Yet despite the difficulties in developing international mindedness, new techniques of international direction and organization must somehow be evolved to keep pace with the many triumphs of mechanical efficiency.

NATIONS MUST COOPERATE

The causes of modern wars are many, but perhaps it is safe to conclude that the ultimate cause of war is the existence of national sovereign states who demand the right to attain their ends independent of the judgment or will of other sovereign states. It is often said that the League of Nations was weak in correcting grievances which grew out of population pressures, insufficiency of raw materials, and the desires, as well as the need, for markets. If techniques are evolved to solve these economic problems and to bring about necessary changes by peaceful means, nations will find it inexpedient to resort to violence. Peace, to be sure, is an important function of internationalism, but an essential precondition of peace is the development

of more inclusive habits of cooperation in the economic sphere.

The annihilation of distance and the rapid means of communication, together with the mobility of capital and goods, have indeed shrunk the world and have tended to make it an economic unit—"One World." Science and art know no international boundaries; their spirit is truly international. If the world's resources of wealth and manpower are not to be sacrificed at the altar of Mars, then the spirit of internationalism—which may mean simply the recognition of all men as brothers—must be extended to every area of human relationships.

The task is by no means a simple one. Its accomplishment will demand the careful thought of the best minds the world over. But each one of us has a task in this process. We may begin with the attempt to rid our own individual thinking of a superior exclusiveness and of narrow provincial attitudes. Let us practice the great insight of the Hebrew-Christian tradition that, "I am my brother's keeper."

There is much discussion these days of the problem of re-education among Fascist nations. This subject is large enough for several articles. But it is well that we recognize from the start the cardinal principle that we can not force democratic principles down the throats of conquered peoples. Somehow we must make them see the values of a democratic way of life. And one effective, I should say imperative, way is for those who are allegedly democratic in principle to tolerate only democratic practices among themselves.

There is the necessity, not only for Germans, but for us to overcome the racial myth. Science knows no sound basis for saying that any race possesses traits that make it inescapably superior, mentally or morally, to other races. Yet this fallacious assumption underlies many of our own divisive racial and national prejudices. And while we in America may look with scorn upon the preposterous claims of recent German anthropologists concerning the superiority of the *Herrenvolk*, or master race, it is just such an assumption that is implicit in much of our own thinking and dealings with people of color.

"LET HIM FIRST CAST A STONE"

Frequently we fail to develop a dynamic against evil because we are not opposed to evil *per se*. We are deadly opposed to the racialism practiced by

Hitler and the militarists of Japan. But are we opposed to the principle of racialism which we show in our treatment of 15,000,000 citizens with a heavy pigment in their skins? Indeed, we should be opposed to foreign rule in Belgium, Denmark, and Norway. Do we want it to continue in India? We are emotionally disturbed by Hitler's concentration camps in Europe. Are we so disturbed by the detention of our own citizens of Japanese descent in concentration camps? This query each one of us may repeatedly put to himself: Are we really opposed to a certain evil, as such, or only when it is inconvenient to us? Many of our great religious teachers have admonished their disciples that, before they can effectively fight to overcome evil, they must purify themselves.

In the development of cooperation and international mindedness, it is well that we recognize the simple axiom that the chain is no stronger than the weakest link. It is incumbent upon each of us to think and act in terms of more inclusive loyalties; to rid ourselves of those concepts that make for divisiveness; to oppose not only the evil that inconveniences us, but evil in and of itself; and finally to recognize that we cannot have a new economic and political world without a new philosophical and religious world.

DEDICATION OF HEART

Remember then, O my soul, the quietude of those in whom Christ governs, and in all thy proceedings feel after it.

Doth He condescend to bless thee with His presence? To move and influence thee to action? To dwell and to walk in thee? Remember then thy station as being sacred to God. Accept of the strength freely offered to thee, and take heed that no weakness in conforming to unwise, expensive and hard-hearted customs, gendering to discord and strife, be given way to. Doth He claim my body as His temple, and graciously require that I may be sacred to Him? Oh, that I may prize this favour, and that my whole life may be conformable to this character! Remember, O my soul, that the Prince of Peace is thy Lord; that He communicates His unmixed wisdom to His family, that they, living in perfect simplicity, may give no just cause of offense to any creature, but that they may walk as He walked.

JOHN WOOLMAN (1720-1772)

Track down the footprints of crime, corruption and delinquency—ninety per cent of them will lead to a saloon door.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FRIENDSHIP

A friend loveth at all times, and a brother is born of adversity.

PROVERBS 17:17.

* * * *

Friendship is the highest degree of perfection in society.

MONTAIGNE.

* * * *

No one would care to live without friends, though he had all other good things.

ARISTOTLE.

* * * *

If a man should importune me to give a reason why I should love him, I can only answer, because it was he, because it was I.

MONTAIGNE.

* * * *

No man is useless while he has a friend.

ROBERT LOUIS STEVENSON.

* * * *

The joy that comes from a true communion of heart with another is perhaps one of the purest and greatest in the world, but its function is not exhausted by merely giving pleasure. . . . Only love *understands* after all. It gives insight. We cannot truly know anything without sympathy.

HUGH BLACK.

* * * *

And if trust is the first requisite for making a friend, *faithfulness* is the first requisite for keeping him. The way to have a friend is to be a friend.

HUGH BLACK.

* * * *

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

THOMAS HUGHES.

* * * *

Blessed is the man that beholdeth the face of a friend in a far Country, The darkness of his heart is melted in the dawning of day within him, It is like the sound of sweet music heard long ago and half forgotten; It is like the coming back of birds to a wood where winter is ended.

HENRY VAN DYKE.

* * * *

Fine as friendship is, there is nothing irrevocable about it. . . . For friendship is an adventure and a romance, and in

adventure it is the unexpected that happens. It is the zest of peril that makes the excitement of friendship. All that is unpleasant and unfavorable is foreign to its atmosphere.

RANDOLPH S. BOURNE.

* * * *

A true friend unbosoms *freely*, advises *justly*, assists *readily*, adventures *boldly*, takes all *patiently*, defends *courageously*, and continues a friend unchangeably. These being the qualities of a friend, we are to find them before we choose one.

WILLIAM PENN.

* * * *

Friends are born, not made. At least it is so with the higher sort. . . . Some friendships grow, and ripen slowly and steadily with the years. We cannot tell where they began, or how. They have become part of our lives and we just accept them with sweet content and glad confidence. We have discovered that somehow we are rested, and inspired, by a certain companionship; that we understand and are understood easily.

HUGH BLACK.

* * * *

The most intimate of relatives, the most trusted of friends, must not be permitted to abrogate the place of conscience. Affection may be perverted into an instrument of evil. There is a higher moral law than even the law of friendship. The demands of friendship must not be allowed to interfere with the dictates of duty.

HUGH BLACK.

* * * *

"O God, we praise thee for love and friendship and for capacity to respond. We praise thee for loved ones and devoted comrades also for the innumerable company of men and women, past and present, whose toil and faithfulness minister to our comfort and welfare.

Amen.

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FROM THE FRONT A "I-A" WRITES:

"One of our constant topics of conversation is what are we going to do when this war is over. The flying has pretty well ruined all of us for indoor desk jobs, and there aren't going to be enough flying jobs for all of us. The intense concentration of formation flying and the high nervous pitch of front line work, with the adrenals pouring adrenalin into the system every time an unidentified plane is sighted, leaves us completely washed out on the ground. We are so accustomed to being tuned to the top-notch that ordinary work can't keep our attention. One reason I don't write more often is that I get so nervous when I write or type. In the middle of a letter I have to get up and walk around a while to work it off. For a couple of years we are going to be throttle-pushing bums. Having thousands of horsepower in the palm of your hand is a habit-forming drug that leaves an appetite that few will be able to feed in civilian life.

"You who are left behind had better do something toward providing a better and livable world for us to come back to, for there are a lot of men learning to resolve their troubles with a gun. Men—living in cold rain and mud, missing meals, hearing the 'fwit' of bullets and shrapnel, losing friends—are not going to suffer, then come back to a brief flash of glory followed by the cold shoulder and the closed door. 'We'll do the fighting over here, but there is fighting to do at home, too!'"—JOE from *Information*.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America states that eighty-three different denominations of every major Christian heritage except the Roman Catholic, have voted to join the World Council of Churches, projected just a year before the war and now functioning through a provisional organization, as evidence of the strength of the Church's new sense of world-wide unity, transcending racial and national lines.

Under the text, "Conviction is a Greater power than compulsion in man's pursuit of progress," the Voluntary Alcohol Control (VAC), is working on the temperance movement from a strictly educational viewpoint. Distinguished from Prohibition it aims at a reduction of drinking, with the goal of total abstinence in view. Its headquarters is at 2401 Colvert Street, N.W., Washington, 8, D. C.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

GOOD LITERATURE AVAILABLE

Life is so complex that it is impossible to know exactly what influences are responsible for a given person's attitudes and actions. About all we can say is that at a given different time certain things seem to speak to our condition, and in response to those stimuli a person develops a certain kind of character. Good books and literature bring the great characters of the ages to our very bedside, not for one visit, but as an abiding influence.

For most Christians the great characters of the Bible have been their friends ever since they were introduced to them by their parents and Sunday School teacher. For many people the source of greatest inspiration has been found in reading the biographies of great leaders.

The Lending Library of the Five Years Meeting is as near you as your mail box. A postal card will bring any of the hundreds of books to your home at the cost of three cents per pound. If you have not finished with the book in two weeks you may have the time extended for an additional two weeks. Ask for the catalogue.

The Friends Book and Supply House is being operated for service. Substantial discount on all books of one dollar and over is given to ministers. Anything in religious literature that is available can be purchased through your own book store. An adult Sunday School class could render a real service to its Meeting by purchasing one good book a month for the church library.

If Friends have any distinctive testimony that is to be shared with their posterity, it would seem that that message should be found in their Sunday School literature. The Penn Series is prepared for this very purpose. We do not hesitate to claim that the literature published by the Friends Publication Board is the best for Friends Schools.

An Epistle from London Yearly Meeting in 1775 expressed satisfaction that Friends in Great Britain and in America were generally "preserved from concerning themselves as parties in the present Heats and Commotions; and we entreat all to . . . abide under the influence of the heavenly Principle which leads to follow Peace with all Men, and Holiness, without which no man shall see the Lord."

NEW VERSION OF THE NEW TESTAMENT

In announcing the completion of the revision of the New Testament, on which a Council committee of sixteen scholars has been at work since 1937, Dr. Luther A. Weigle, dean of Yale Divinity School and chairman of the committee, said, "This new Revised American Standard Version is ready at a time when there is a tremendous wave of interest in the Bible. However, whether or not it can be published this fall depends on paper supplies."

The Council holds the copyright on the new version, which Dr. Weigle explained, "is a return to the simplicity and dignity of the King James as opposed to the more elaborate style and literal word for word translation of the 1901 American standard version."—International Council of Religious Education.

Pravda, incidentally, means Truth; and *Izvestiya*, official Moscow organ of the Soviet Government, means News. It is one of the oldest of contraband Soviet wisecracks that there is no news in the *Truth* and no truth in the *News*.

Human Events.

SIX WEEKS STUDY COURSE

Leesburg, Ohio, Friends Meeting sponsoring the Six Weeks Course of study of post-war problems, with the "Six Pillars of Peace" as the basis, ended February 6 with an attendance of fifty for the Fellowship Dinner and an additional number attending the afternoon session.

The Third Pillar. Mrs. Nellie Barrett gave a review of the book entitled, *American Unity, and Asia*. The manner in which the review was given, showed much study and thought upon conditions.

The Fourth Pillar. I. Mack Jones gave a talk on the "Autonomy of Subject Peoples." In the discussion period—the question was asked, "How can Germany have representatives at the peace conference, if she is to be completely expunged or destroyed."

The Fifth Pillar. Clayton Terrell's talk dealt with Friends viewpoint on the use of force in policing the world for defense. Very interestingly given.

The Sixth Pillar. Dr. A. W. Watson, President of Wilmington College, spoke on the "Bases of Peace," first internal personal peace, second, external—organization—the church and the government. A question was asked, "Is Germany any more tolerant toward the Christian religion than Japan?"

Leesburg Meeting appreciated very much the representation of other Meetings, Highland, Samantha, Fairview and Fallcreek.

EXCELLENT PROMOTION

Trueman Whitaker, minister of Farmland, Indiana, Friends Meeting has circulated a splendid letter among the members presenting THE AMERICAN FRIEND and appealing for subscriptions. Here is suggested action for other concerned readers of THE AMERICAN FRIEND. His letter includes the following:

Each issue of THE AMERICAN FRIEND is a parade of up-to-the-minute news, inspiring stories, stimulating articles and helpful features.

These are days when shallow thinking and indifferent action is not enough. Issues must be faced squarely and positive decisions must be made if we are to be victorious over the ever-increasing tide of evil that threatens Christendom.

THE AMERICAN FRIEND is meeting this challenge aggressively. Every thinking Friend will want to deal intelligently with these problems. To do this THE AMERICAN FRIEND is utterly indispensable.

This paper, coming into your home every other week, will throw light on these problems and many others impossible to enumerate in this limited space.

While the subscription price of most magazines has been materially increased, THE AMERICAN FRIEND can still be had for \$1.50 per year.

IN EVERY ISSUE

Editorials

clear, concise and intelligent interpretation of the news and present day conditions.

Feature Articles

excellent articles of interest to all.

News

pertaining to local and church activities and reports of news of national importance and other happenings in the religious field.

Book Reviews

new books reviewed in an unbiased and authoritative manner for the benefit of those who desire only the best reading.

Bible Lesson

prepared by outstanding leaders of our church.

Our Friendly Forum

gives opportunity for comment by concerned Friends.

CHRISTIAN EDUCATION BOOK - OF - THE - MONTH

THE FAITH OF OUR CHILDREN

By MARY ALICE JONES

Abingdon-Cokesbury, 175 pp. \$1.25

The cover page of this book lists among others the following questions which it considers: "How can we help our children to think intelligently and reverently about how they came to be? How can we lead them to sense their relation to God? How can we teach them to give as well as to receive love? How can we meet the problems of suffering and disaster in terms which a child can understand? How may we make Jesus real to boys and girls? What shall we say to their questions about the future life? What does it really mean to be good? How can we use the Bible in furthering the religious growth of children? How can we teach them to pray? How may we help them to worship God in spirit and in truth?"

As Director of Children's Work in the International Council of Religious Education over a long period of years the author has not only had much practical experience with children but has counseled with parents and children's workers in all kinds of situations. Out of this has grown a strong conviction that the faith of boys and girls should be such that it will determine the course of their entire lives. The writing of this book was undertaken for parents and teachers, who are seeking help in the task of guiding children in adequate Christian experience.

It is not a book concerned with method but with the more basic religious problems that underlie teaching procedures. Primarily its objective is to meet the needs of children through their adult leaders but so sharply does she present the Christian life of sacrifice, of self denial, of responsibility for social behavior in the world, for interracial understanding—in short for the challenge of the kind of life which Jesus taught—that persons with responsibility for children will not be able to read it without being stimulated to examine their own spiritual condition. They will want to assure themselves that they are living up to the high demands that God makes upon them.

Mary Alice Jones writes as she speaks, in simple terms that are easily understood. She is evangelistic in spirit and she has a passion for making real to boys and girls the spirit of the Gospel. Some ways for doing this are described in the chapter on "Children and Salva-

tion." This one with, "Learning to do God's Will" and "The Bible and Children," can be read profitably by pastors, teachers and parents.

There is a danger however in choosing isolated chapters to read. Certain values are sure to be lost, but the reviewer has every confidence that once you have the book in your possession you will read all of it.

There is a warmth in the author's approach to the spiritual problems which she discusses, and in her concern for children, that we need to share with her. Having done this we will certainly look about to discover what we can do for our own children and for those she calls the "neglected" ones.

NELLIE H. MARKLE.

Go to this Nation and say to them,
"You will listen, and listen, and never understand,

And you will look, and look, and never see!

For this nation's mind has grown dull,
And they hear faintly with their ears,
And they have shut their eyes,

So as never to see with their eyes,

And hear with their ears,

And understand with their minds, and turn back,

And let me cure them!"

Acts 28:26-27 (Goodspeed).

We are never too old to learn.

ALL'S NOT WELL

Stalin has a vast capacity for waiting, and for exacting revenge at an opportune moment. Nobody has ever opposed him politically in Russia without paying for it, often with his life. His memory is notoriously long. He has not forgotten that Churchill was a moving spirit in the aggressive intervention against the Soviet regime from 1918 until 1930. Moscow's extensive files doubtless contain some of Churchill's vituperative characterizations of bolshevism in those days:

"A foul combination of criminality and animalism."

"Of all the tyrannies in history the Bolshevik is the worst, the most destructive, the most degrading."

As recently as January 20, 1940, Churchill, after paying eloquent tribute to the heroism of Finland, continued:

"Everyone can see how communism rots the soul of a nation, how it makes it abject and hungry in peace, and proves it base and abominable in war."

Now the pay-off has begun with the *Pravda* item, suggesting that Great Britain was engaged in separate peace negotiations with Germany, for which there has as yet been no apology or retraction.—*Human Events*.

Religion is believing what the centuries say against the hours.—EMERSON.

AN UNUSUAL OFFER

Many people will be interested in THE AMERICAN FRIEND as it comes under the direction of the new Editor. To old and new subscribers alike we offer here a combination of literature, that should be of special interest to all Friends, at a greatly reduced price.

Regular Price

THE AMERICAN FRIEND for one year.....\$1.50
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We have bought the entire residue of these two books from the publishers. When the present limited supply is exhausted no more copies will be available.

Order now from

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101 South Eighth Street
Richmond, Indiana

QUAKERDOM AT LARGE

Friends of New York City are holding an institute at the Fifteenth Street Meetinghouse on May 18. It will be concerned with the implications of Friends principles in several areas of social relations.

* * * * *

High Point, North Carolina, Monthly Meeting recently enjoyed the privilege of having W. O. Mendenhall in their midst for a brief visit. He spoke to a large audience at a Sunday evening meeting for worship.

* * * * *

Blue River Quarterly Meeting, of Indiana Yearly Meeting, was held January 22 at Blue River. The question of "How can the Meeting on Ministry and Oversight Become an Effective Working Body?" was discussed by Guereene Pluris and Milia Grave, with Kenneth Pickering giving the message on "Expert Christians" at the following worship service. After a basket dinner at noon each of the five participating Meetings contributed to the meeting on stewardship which was led by Erma Hall. The business meeting followed.

* * * * *

First Friends of Indianapolis, Indiana, held a Council Meeting of the Christian Education Committee on February 23, conducted by Myrtle Bartley. Errol T. Elliott, former pastor, representing the Christian Education Department of the Five Years Meeting gave an instructive address. This was the fourth of a series of meetings, previous speakers having been Herbert Huffman, present pastor; Nellie Young; and Dr. Holland, head of Christian Education in Indiana. A round table discussion and social hour followed. Friends enjoyed the renewed contact with Errol Elliott.

* * * * *

The ladies of the Margaret Fell Society, and members of the Adult Classes of the Sunday School of the Watseka, Illinois, Friends Meeting surprised their pastor, Maude Carter Smock, at the parsonage on February 16. A short program was given and gifts were presented, following which refreshments were served.

Under the leadership of the pastor, Maude Carter Smock, there has been an increased interest in different departments of the church. Especially worthy of mention is the growing attendance in the Sunday School. A group of about sixteen Intermediates have been organized into a "Go-to-Church-Band," to at-

tend the Sunday morning Meeting for worship. New interest is manifested in Missions, with several new members in the Missionary Society. A generous Missionary Christmas offering was received. Since October 1, 1943 the Margaret Fell Society and different classes of the Sunday School have raised about four hundred dollars for a building fund. A spirit of Christian Fellowship permeates the entire church.

* * * * *

During the business session of the meeting-at-large, Aaron Napier, evangelistic superintendent of Winchester Quarterly Meeting, presented the cause of the Friends Committee on National Legislation, stressing the need of funds to the Quarterly Meeting. Time was also given during this session for thought on C.P.S., with interesting first hand experiences and information being given by two C.P.S. assignees. The worship service following was extremely helpful. Following a period of silence and testimony, Theodore Foxworthy, chairman of the Evangelistic, Pastoral and Church Extension Committee of Indiana Yearly Meeting, gave a most helpful message on "Spiritual Builders," speaking of the essentials of spiritual building to overcome apathy. Over one hundred and fifty were in attendance.

* * * * *

At the request of Powell House, Friends Center is putting on a series of lectures at Powell House on the four Saturdays in March. Speakers will be Robert M. Jones, Leslie D. Shaffer, Sibyl Marcuse, and Harry N. Wright. The Annual Meeting of New York Friends Center Association will be held on March 21; this is an open meeting. Friends Center members will be hosts to the Yearly Meeting (Conference Affiliation) at a tea on March 30. Every one is invited. The study group on Prayer and Meditation meets every Thursday, followed by the meeting for worship.

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Jamaica Yearly Meeting, which was formed two years ago, is showing signs of growth under the leadership of G. Wendell Farr, who recently assumed the responsibility of Yearly Meeting Superintendent. He has visited and spoken to all the Meetings, and will give close oversight to them. Louise Dyce, who was recently sent by the Evangelistic Board to Cascade to serve as Bible woman, had been a faithful member of Port Antonio Meeting for seven years. A farewell service was arranged by the

Meeting. Yearly Meeting will be held at Seaside in April, plans for which are well in hand. Gladys Jones will be the Presiding Clerk.

* * * * *

The regular meeting of the AFSC will be held at the Homewood Friends Meetinghouse, 3107 North Charles Street, Baltimore, Maryland, on Saturday, March 18. The Friends Fellowship Council will meet at the same place on the preceding Friday evening.

* * * * *

Jamestown Friends Meeting, of Wilmington Yearly Meeting, has noted a somewhat increased attendance this year. A Prince of Peace contest was held and a representative sent to the county contest. On January 18 Harry Wellons of Jamaica presented a lecture with slides. This was preceded by a fellowship supper. Two boxes were prepared and sent to Tennessee, as well as a comfort and other articles to Friendsville Academy; also a box of clothing, a comfort and money offering were sent to the A.F.S.C. A Bible reading campaign was conducted in January and results showed a more extensive interest than last year. The Meeting has chosen the verse, "Seek ye first the Kingdom of God and His righteousness," for the year of 1944.

* * * * *

Scranton, Iowa, Quarterly Meeting held unusually interesting and inspiring sessions in January, with a good attendance. Paul Barnett, Superintendent, gave two inspiring and challenging sermons, and the county attorney gave a temperance talk.

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A most welcome letter from Mary E. White, Port Antonio, Jamaica, says that out of her eighty years, forty-eight have been spent in Jamaica. The Port Antonio church is sending Louise Dyce as their ministering representative into a remote area of service in Jamaica, formerly known as Cedarhurst, now known as Cascade. Frances Cunningham has taken the responsibility of being reporter to THE AMERICAN FRIEND for Jamaica Yearly Meeting.

* * * * *

Some Meetings are sending subscriptions for THE AMERICAN FRIEND to all members of their Meeting who are in CPS camps and in military service. The most recent subscriptions have come from Traverse City, Michigan, Friends through Chester McKean, pastor.

Friends are cooperating with the Traverse City State Hospital in a course of study for ministers of that area, preparing them to understand and help returning service men after the war. The program includes a psychological review of the various types of mental breakdowns and problems, and the attending curatives that can be commonly practiced. About forty ministers are taking the course. * * * *

Whittier, California, Friends are grateful for visitors of recent weeks who have included Bernard Waring, Howard Elkinton and Elmore Jackson from Philadelphia, Esther Rhoads from the Pasadena AFSC office, Irene Webster-Smith from Ireland, and the Yearly Meeting Superintendent, R. Ernest Lamb, all of whom have been helpfully present at the morning services. The evening services have been planned largely by adult Bible School classes and missionary circles, with the following speakers bringing messages on Central America, Indian life, the work in Tennessee, the Orient, and Palestine; Joy Ridderhoff, Philip and Susie Meek Frazier, Caroline Trueblood, Mrs. Guy Converse, Pearl Davidson, and Dr. Herbert F. Evans. * * * *

Many members of Whittier, California, Friends are active in Service Committee and Yearly Meeting work as well as in outside organizations. Two or three groups have made a study of the new "Faith and Practice" and the Young Friends Fellowship has begun a study of Friends' history and belief. Classes and young people's groups have been meeting consecutively at the parsonage for discussion and devotional times. The unprogrammed meeting at nine o'clock on Sunday mornings continues to be inspiring. It has been a source of encouragement that the clearing of the debt some months ago makes possible larger giving to other causes, among which were a gift of eleven hundred to the work of the new Meeting at Spring Valley, and considerable amounts to missions, CPS, Service Committee, etc. * * * *

College Avenue Friends Church, Oskaloosa, Iowa, has been actively participating in community programs for the past several weeks. Cooperating churches sponsored a Union Mass Meeting on February 20, with Judge Fred Bale of Ohio speaking on the subject "Tomorrow's Citizens." John Harvey, minister, took part in this service as well as in the Union Prayer Meeting on Ash Wednesday. Wanda Harvey represents Friends on the committee for arrangement of the pre-Easter services to be held at the Y.W.C.A. each Monday of

Lent. The World Day of Prayer was observed February 25 by the Union Women's Missionary Societies, and Friends were well represented. President Cecil Hinshaw, of William Penn College, delivered the sermon, and Marion Nagler gave a musical number. * * * *

Bear Creek Quarterly Meeting was held at Earlham, Iowa, on February 12 and 13. Edna Hutchins, Quarterly Meeting Superintendent, presided at the Saturday morning service, with John McCracken, minister of Bear Creek, leading in devotions and James Furbay, minister of Des Moines, giving the sermon, from the text, "And this is the victory that overcometh the world, even our faith." Following a basket dinner, members of the Womens Missionary Union gathered to hear reports from the four participating societies. Sunday morning, Paul Barnett, Yearly Meeting Superintendent, brought the message from Acts 4:13. A male quartet from Earlham sang effectively. The Sunday afternoon session was given over to the Department of Public Morals, with Wilbur Brandenburg of Stuart presiding. Glen Price led in the devotions and Gertrude Watson of Earlham was the speaker for this occasion, stressing the responsibility of the church and measures that can be taken to combat evils. * * * *

During January and February members of Plainfield Friends Meeting have enjoyed a series of fellowship suppers and programs, the attendance having averaged approximately one hundred, including the young people. Guest speakers for these occasions were: John Haramy of Indianapolis, who, a native of Palestine, and product of Ram Allah, deeply impressed his audience with the value of missionary work. At the second meeting a former pastor and wife, Norval and Amy Webb of First Friends, Richmond, Indiana, spoke on "The Financing of the Church." The third

speaker, O. S. Flick of Technical High School, Indianapolis, gave a resume of his thoughts on the Post War Peace and the part that Christians must play in it. At Monthly Meeting, the fourth night, the observance of the One Hundredth Anniversary of the establishing of the local Meeting was discussed and arrangements were made for a committee to plan the observance. Another former pastor and wife, Furnas and Helen Trueblood of West Richmond Friends Meeting, were present for the fifth meeting, and gave an inspirational address. Mark Rhodes, Judge of the Juvenile Court of Marion County, talked on the increasing delinquency of children and the heavy responsibility resting upon the home and the church to properly train the children. Murray C. Johnson of Union Street Meeting, Kokomo, was the last guest speaker, who chose as his subject "The Church." This series of supper-programs was considered a success, and it was decided to continue having a supper at the time of the Monthly Meeting Sessions.

The United States official was impatient. "Why are you Latin Americans forever harping on Lincoln? Such an over-rated figure! He wasn't so wonderful."

Angered the Latin American retorted: "Look here, where did you come from anyhow?"

"I don't see what that's got to do with it," said the Embassy man, "but if you must know, I come from Mississippi."

"Well," exclaimed the Latin American official, "perhaps you can go around your own country talking that way about Abraham Lincoln and get away with it. But I'm warning you frankly—if you let anybody hear you talking that way in *my* country, you'll get a punch in the nose."—*Worldover Press*.

Loudness is rude; quietness is always genteel.

WILLIAM PENN COLLEGE

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Emphasizing:

1. Sound liberal education.
2. A faculty chosen for ability, commitment to ideals, and eagerness to pioneer.
3. Quakerism in thought and practice.
4. Cooperative community experience with emphasis upon the importance and dignity of manual work and rural life.

CECIL E. HINSHAW, *President*

ARTHUR MEKEEL, *Dean*

IN MEMORIAM

Lenora Newlin Hobbs, daughter of Kersey and Lurana Newlin, passed away in the hospital of Clinton, Indiana, January 22, aged seventy-nine years. She graduated from Bloomingdale Academy in 1894 and after teaching for two years in the Bloomingdale public school, served as a teacher in the Bloomingdale Academy for several years, where she was a great inspiration to her pupils. She was united in marriage with Fowell B. Hobbs, and following his death and that of her mother, her principal interest centered in church, missionary and community work.

For twenty-five years she was Editor of the *Friends Missionary Advocate*. This work she did most efficiently, ever trying to keep abreast of the times by extensive reading and attendance at conferences and meetings of Friends Board of Missions.

She was one of the very faithful members of Western Yearly Meeting, having served on most of the important committees, and was for many years statistician. In her home church she served as elder for many years, and was a worker in the Bible School and Missionary Society. Being better acquainted with Friends Meeting Discipline than others, she helped to guide the business meetings according to Friends principles. She was also deeply interested in her home community. Surviving is one brother, Albert W. Newlin of New Orleans. Services were held in Bloomingdale Friends Meeting, with Eliezer Partington officiating, and Edward M. Woodard assisting.

Vatican City is a tiny, independent, sovereign state, .16 square miles in area, in the heart of the city of Rome. Like any other neutral state, it is a point of contact between the peoples of warring countries, and a measure of its success is shown by such enterprises as the unit of the Vatican Information Service in Washington where 345,398 messages were cleared in the year 1943. Of these, 104,981 were received from the Vatican for distribution in the United States or transmission to other countries while those sent to the Vatican for delivery abroad amounted to 240,417. November was the record month, with approximately 57,000 messages handled.

BIRTHS

CUNNINGHAM—To Jack and Violet Cunningham, a son, Jack Lester, on February 26. Violet Cunningham is a member of Mooreland, Indiana, Meeting.

GROSE—To Harold and Faith Whittlesey Grose, a daughter, Ruth Frances Hoag Grose, at Huntington Park, California, on January 20.

HOAG—To John and Esther Beatty Hoag, a son, Ernest Charles, at Muscatine, Iowa, on January 10.

HOSKINS—To William H. and Barbara Barrett Hoskins, a son, Thomas Reeve, on January 18, at Indianapolis, Indiana.

NEWLIN—To Lawrence and Edith Newlin, a daughter, Alice Ann, on February 19, at Plainfield, Indiana.

VOLKMANN—To Max and Helen Hull Volkmann, on January 4, at Lockport City, New York, a daughter, Elizabeth Brooks.

MARRIAGES

NEFF-BROWN—Jessie Brown, daughter of Mack and Ada Brown of Jamestown, Ohio, and Maynard Neff, on January 29, at the chapel at Camp Seibert, Alabama, with the camp chaplain officiating.

DEATHS

CARTER—Zora Agnes Carter on January 22 at the age of forty-one years. She was an active member of Bloomington Meeting near Muscatine, Iowa. Surviving are the husband, Elvin Carter; her small daughter, Ruth Ellen; the parents, Mr. and Mrs. A. W. Crow, and four brothers and four sisters. Her pastor, Guilford Street, assisted by Athena Mortimer of Carlisle, Iowa, officiated.

CHAMBERLAIN—Florence Chamberlain of Gasport, New York. Although not a member she gave herself freely in the work of the Sunday school and religious education program of the Friends Meeting of Gasport for many years. Her husband and two children survive her.

FENKER—Henry C. Fenker at a Springfield, Ohio, hospital on January 10. In 1924 he was united in marriage with Myrtle Dodd who survives. He was a member of Jamestown, Ohio, Friends Meeting. DeElla L. Newlin, pastor, was in charge of the services.

GRIMES—Josephine Binford Grimes on January 23, at Indianapolis, Indiana. She was a faithful member and worker of First Friends Meeting in Indianapolis. She is survived by her husband, Grover C. Grimes, and a daughter Dorothy Ruskau. Herbert Huffman officiated at the services.

LADD—Olive M. Ladd on February 16, near Leesburg, Ohio, aged sixty-three.

WANTED—Married man to work on small dairy farm. Electric Milker. Includes house. Box 8, Uniontown, Pennsylvania.

WANTED—Counselors and Head Counselors for THE FRIENDS CAMPS, Camp Dark Waters and Camp Onas. Accommodations for married couples. Applicants with children considered. Address John W. Parker, Director, Westtown School, Westtown, Penna.

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The daughter of Josiah and Esther McPherson, she was a lifelong Friend. Surviving are two sons, Elbert of Passaic, New Jersey, and Meredith of Fredricksburg, Maryland; a sister, Edna Sager, Canton, Ohio; and a brother, Walter McPherson, Pasadena, California. Services were conducted by Adam Flatter.

LEGGETT—Anna Sands Leggett of Middleport, New York, on January 18 in a nursing home in Gasport. She was in her eighty-seventh year. For many years she was pastor of the Batavia, New York, Meeting. She also did evangelistic work in various parts of the Yearly Meeting.

PRATT—Richard Pratt, an associate member of the Gasport, New York, Friends Meeting on February 19, following an illness of several months, at the age of nine years. He was the son of Arden and Jessie Pratt. Services were held in the Meetinghouse with the pastor, Guy Thomas Fattarusio, officiating.

RUSSELL—Anna E. Russell on February 14 at the age of eighty-four, in Indianapolis, Indiana, following a long illness. She was a member of First Friends Meeting of Indianapolis for many years, and leaves a stepdaughter, Eva Woody, an active member of Bloomingdale, Indiana Meeting. Herbert Huffman officiated.

SHACKELFORD—Edna M. Shackelford at her home in Leesburg, Ohio, on January 24, at the age of seventy-three years. She was the daughter of Marion and Mary Elizabeth McPherson. She had served as Elder of the Friends Meeting for many years. Adam Flatter, her pastor, and Clyde Williams, were in charge of services. Surviving are a daughter, Mary, and one sister, Almeda Campbell of Leesburg.

VICKREY—Elkanah S. Vickrey in Bloomingdale on February 9, at the age of one hundred years. For many years he was a teacher. Surviving are two daughters, Elizabeth Williams, St. Joe, Illinois; and Goldena Teague, Bloomingdale, Indiana; and one son, Parke Vickrey of Arizona. Services were conducted in the Friends Meeting by Eliezer Partington, assisted by Edward M. Woodard.

WHINNERY—Joseph H. Whinnery, retired minister of Ohio Yearly Meeting, Independent, on December 18, at the home of his daughter, Mrs. Lewis Kenyon in Toledo, Ohio. After retiring from active ministry he served as caretaker of Friends Rescue Home in Columbus, Ohio. Burial was in Friends Cemetery at Raisin Valley, near Adrian, Michigan, with his pastor, Milton Coleman, officiating.

WOODY—Thomas B. Woody in Bloomingdale, February 9, aged eighty-eight years. Services were conducted in the Friends Church by Eliezer Partington, assisted by Edward M. Woodard. One daughter, Ruby Lamb, survives.

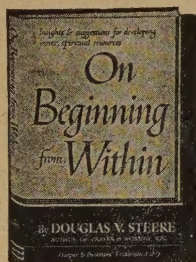
ZIEGENHORN—Gwen Ziegenhorn, of Muscatine, Iowa, at the age of twenty-two years. Word was received of his death early in December somewhere in the South Pacific. He was a member of Bloomington Friends Meeting. Surviving are the wife, Ruth Hoag Ziegenhorn; baby son, Donald Gwen; the parents, Mr. and Mrs. Ziegenhorn of Nichols, Iowa; and several brothers and one sister.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513

Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m.

The American Friend

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

ENROLLMENT OF FRIENDS' CHILDREN

Groups of applicants are being invited to come to the school on selected Seventh-days for tests and interviews. Enrollment plans are well advanced. Places are reserved for Friends' children until Fifth Month 1st.

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